

N^o 5
The Gain of the whole World, no Compensation for the Loss of the Soul.

A
S E R M O N

Preach'd on

New Year's Day, 1733.

For the BENEFIT of the

CHARITY-SCHOOL,

A T

Gravel-Lane, Southwark.

By EDWARD GODWIN. K

Published at the Request of the MANAGERS.

£
L O N D O N.

Printed for RICHARD HETT, at the Bible and
Crown in the Poultry. M, DCC, XXXIII.



MARK VIII. 36.

For what shall it profit a Man, if he shall gain the whole World, and lose his own Soul.



THE Excellence and Immortality of the Soul, is what we all of us are ready to allow; and yet 'tis very seldom, that we improve the Consideration of as we ought, to raise our Thoughts and our Desires above the Things of sense, and to engage us in our Actions ways to have regard to what may fit for an Eternal State. The greatest part of Men derive no Consequence from sense to influence them in their Conduct; their Hearts are so entirely set upon the World, and they confine their views so much to present Things, that notwithstanding they allow the Worth and Excellence, and can't but own the Immortality of their Souls, all that re-

A 2 regards

gards them is perform'd with a surprizing Inactivity and Idleness; they carelessly neglect Eternal Things, and live as if their whole Duration were only limited to the present Time. And though the World has nothing in it, that is a proper or sufficient Portion for them, or that is capable of satisfying their Desires, yet it so bribes them with its seeming Profits, and so assures them with its enticing Pleasures, that they pursue it with an unwearied Diligence, and seek for its Enjoyments with as great Eagerness as if they knew them to be Solid and Eternal. 'Tis to correct a Fault that is so universal, and to convince us 'of the Folly and the Danger of it, our Saviour here has put the Question in so strong a Light, as one would think must be sufficient to awaken every Soul that hears it; *What shall it profit a Man, if he shall gain the whole World, and lose his own Soul?*

If it was possible, that the whole World could be gain'd by the Pursuit of it, and any one was able by the allowing of himself in Sin, to obtain the full Possession of all its Wealth, its Honours, and its Pleasures, (which it is evident that never any one obtain'd,) *what would it profit him, if he lost his own Soul?* So far would such a one be from gaining any thing.

thing, that he would really be an un-
 speakable Loser. Our Saviour here has put
 the World (as it were) in one Scale, and
 put the Soul in the other, and being
 weighed in the Balance, one single Soul
 outweighs the whole World. So excel-
 lent and precious is *the Soul*, and so
 considerable is the Loss of it, that the
whole World cannot countervail it. What
 Madness must it be then, for any one to
 run the Hazard of his Soul, for but a
 little Part of it? Yet every Day we have
 Instances of this; and so amazing is the
 Folly and Stupidity of Men, that for a
 little trifling Profit, or for a present Plea-
 sure, they will venture upon Sin, and so
 expose their Souls to Everlasting Misery.
 And while it is with Difficulty they are
 drawn to part with any of the Enjoy-
 ments of the World out of Respect to
 God, or to deny themselves in Earthly
 Things for the Advantage of their
 Souls; they are ready of themselves to
 stoop to any thing for the advancing of
 their Fortune in the World, and easily
 neglect the Duty that they owe to God,
 and are unmindful of the great Concerns
 of their Immortal Souls, if they may any
 way enlarge their Gains, and add to their
 Possessions in the present Life.

So far God has now brought us to the Begin-
 ning of another Year, and by *his Visi-*
tation

Luke xii.
19.

tation has preserv'd our Spirits, while many Breaches have been made on every Side of us, and many Warnings have been given us of the Uncertainty and Emptiness of Earthly Things. How many in the midst of their Enjoyments have been snatch'd away, who were as likely to be now alive as We; how many that were pleasing of themselves, that they had *Goods laid up for many Years.* have been remov'd from what their Hearts were set upon, and unexpectedly have had *their Souls requir'd of them?* And yet how unconcern'd are most of us about the Frailty of our Lives? how thoughtless are we of the Vanity of the World? and how unmindful of providing for our Souls? However an affecting Providence, or an awakening Word, may rouse us for the present to some serious Thoughts, and fill us with Concern about our Souls; yet in a little while the Hurries and Distractions of the World stifle our Conversions, we are entangled by the Deceitfulness of Riches, and are as inconsiderate and thoughtless as before.

We are now enter'd on a New Year, and it may be suppos'd at such a Time according to the usual Custom, that you have been looking over your Accounts as to your Worldly Circumstances,

The Year past : and many of you may per-
 haps by the Review that you have now
 been taking, have found out Errors in
 the Managment of your Affairs. And
 what has been the Consequence of this?
 Have you not hereupon resolv'd, that in
 the Year to come you will so order Mat-
 ters as to avoid the Errors you have run
 into, and will so buy and sell as to en-
 large your Gain, without considering the
 frailty of your Lives, and the Uncer-
 tainty and Worthlesness of the Enjoy-
 ments of the World? How few of you
 have thought that there is no Depen-
 dence on the Continuance of your Lives
 throughout another Year, and that you
 even know not *what shall be on the Mor-* Jam. iv.
row; for what is your Life? it is even ^{14.}
Vapour that appeareth for a little Time,
and then vanisheth away. How few of
 you have been awaken'd, to reflect up-
 on the Emptiness and Vanity of the
 World, to see that there is nothing in
 you can gain but what is fleeting and
 precarious, and to be sensible that with
 whatever Care and Caution you may
 form your Projects, a thousand Things
 may intervene, and frustrate all the
 hopes and Expectations you have built
 on them; for *Bread is not always to the* Eccl. ix.
wise, nor yet Riches to Men of Understand- ^{11.}
 ?

And

And is it not proper now at such a Season, when you have been reviewing of your Temporal Affairs, that you should also be exact in taking an account of what has been your Conduct as to Spirituals, and in examining how Matters stand as to your Souls? Is it not here a vastly greater Moment, that you should carefully trace out the Errors you have been guilty of, that you may guard against them for the Time to come? Yes, is it not indeed of infinite Importance that you should not be Bankrupts in the Business of Eternity, nor hazard the irreparable Loss of your Immortal Souls? But now if you look back to the past Year, may you not easily discern many Instances, that you have been careless of your Souls? How many Opportunities of Grace have been neglected? How many Sabbaths have been spent without any Growth in Grace, without any Progress in the ways of Holiness, and what a poor Improvement have you made of the Advantages you have enjoyed, and of the Talents you have been intrusted with? And will it not be found to be the Case with some of you, that you have visibly declin'd in your Regards for God, and in your Value of his Ordinances? that you have sensibly abated of your Zeal and Fervour for the

Cause of God, and of your Readiness to
 serve your Fellow Creatures? and that in
 short, you have backslidden from the
 state that you had once attain'd to? And
 does it not appear, that the great Cause
 of this has been, your Over-fondness
 for the World, your Eagerness to gain
 the Profits and the Pleasures that it sets
 before you, and your Attachment to the
 things of Sense? The World has en-
 voss'd your Thoughts and Time, and
 you have been so busily engag'd in the
 pursuit of Earthly Things, that your
 attention has been taken off from mind-
 ing of your Souls, and from regarding
 the Things belonging to your Ever-
 lasting Peace. Let then a Sense of the
 most Errors you have been guilty of,
 awaken you to guard against the Snares
 of a deceitful World for the Time to
 come. Begin the Year with serious Re-
 pentitions, of attending to the great Con-
 cerns of your Immortal Souls, of practi-
 sing the Duties you are call'd to, and
 improving every Talent that is put
 into your Hands to the promoting of
 your Spiritual Advantage.

'Tis to this purpose I would press
 upon you the important Truth, that is
 here offer'd to our Consideration in the
 next; That the Loss of the Soul is of
 the most dreadful Consequence, as that the Gain of

B

the

the whole World can never countervail or make it up; and therefore that there cannot be a greater Folly, than to run the Hazard of it. *For what shall it profit a Man, if he shall gain the whole World and lose his own Soul.* Where it is plain that when our Saviour puts the Question, it carries in it all the Force of Denial, and shews the Evidence of the Matter, that the whole World is not equal to the Soul in Worth and Value; and in a word, that there is nothing in the greatest Worldly Gain that can repair the Loss of it, or make us any Compensation or Amends for losing it. This is the plain and obvious Sense of what the Words contain, and for the opening and confirming of it to you,

- I. I shall shew you something of the Worth and Value of the Soul.
- II. I shall consider what is implied in losing it.
- III. I shall endeavour to convince you that the greatest Worldly Gain is far from being any Compensation for the Loss of it. And then,

V. I shall conclude with some Improvement.

I. I shall shew you something of the Worth and Value of the Soul. And we may form a Judgment of its Worth, *First*, By considering the Excellency of its Nature, and by attending to the Noble Properties it is endow'd with. For though it is but an imperfect Notion of it that we have, and our Ideas of the Soul are not compleat; yet we have enough of it discovered to us, to shew its Excellence and Greatness. It is, in general, the Spiritual and Immortal Part of Man, which has the Power of Reason and Reflection, which acts the body now, and which will shortly act in Separation from it. It is by this we are distinguished from the Brutes, and are allied to Angels; it is by this that we are capable of the highest Pleasures, and are adapted for the Enjoyment of eternal Happiness. But more particularly,

(1.) The Excellency of the Soul may be discern'd in its Original. For in its first Creation it appears to have been Heavenly Substance, and to have nothing that was Earthly in its Composition.

fition. It was not taken from the
 Ground, and form'd of some preceding
 Substance here below; but when the
 Body had been made out of the Dust
 the Soul was more immediately deriv'd
 from God, and by his *breathing* of the
 Gen. ii. 7. *Breath of Life* into him, *Man became a*
living Soul. Even the Body, as the Psalm
 Psalm *mist* says, is *wonderfully made, and curi-*
 cxxxix. 15. *ously wrought*; and yet the Scripture re-
 Job iv. 19. presents it, as no better, than as a *Hou-*
 2 Cor. v. *se of Clay*, or as a *Tabernacle* for the Soul
 I. to dwell in. It was the Soul then in its
 first Original, that was the Glory of the
 Human Nature; and 'tis a plain Discov-
 ery of the Corruption that is brought
 upon us by the Fall, that we are so brut-
 ish as to prefer the Body to it, when
 'tis the Soul that is the Jewel that de-
 serves our Notice; nor can it be sup-
 pos'd, the Ruins of the Fall have been
 repair'd in us by the New Creation, till
 we are sensible of this our Folly, and
 are convinc'd of the superior Worth
 and Value of the Soul. Again,

(2.) The Excellency of the Soul may
 be discover'd in its Faculties, and in the
 Manner of its Operations. For as it is
 endow'd with noble Qualities, so it is ad-
 mirable in the Exercise of all its Facul-
 ties. It has an Understanding to discern

and judge of Things; a Will to chuse,
 and to determine it in its Actions; a
 Conscience, to be a faithful Monitor,
 and to excuse or to condemn it : And
 though its Faculties are very much de-
 rav'd by Sin; and it is grown irregular
 in its Actings, yet still the Manner of
 its Operations plainly discovers some-
 thing of its Native Excellency. For, in
 particular, — How wonderfully quick
 and speedy are the Actings of the Soul?
 It flies immediately to the most distant
 Objects, and rises in an instant from this
 lower World to the Invisible Realities
 of Heaven. How is it possible, that
 any thing should be more quick than
 Thought? it even exceeds the Light-
 ning in its Swiftmess, and darts at once
 to the remotest Things, with such Agi-
 lity as is not to be equall'd by the quick-
 est Motion. — How vigorous also and
 unwearied are the Actings of the Soul?
 The Body cannot hold out long in any
 exercise, but is soon wearied; whereas
 the Soul is always vigorous and active,
 and is no otherwise subject to Fatigue,
 but as it is united to the Body. And
 thereupon God's People have complain'd,
 that while *the Spirit* has been wil-
 ling, they have found *the Flesh is weak*.
 gain, — The Actings of the Soul are
 secret and unsearchable by any Creature.
 They

Jer. xvii.

10.

John ii. 25.

They are not only hid from the Enquiries of Men; but even the Devil himself cannot at all Times know our Thoughts : And it is only God who *searcheth the Heart, and trieth the Reins,*

and needeth not that any should testify of Man, for he knoweth what is in Man.

And I may add too, that - The Actings of the Soul are often independent on the Body. For we may frequently observe, when Sleep has lock'd up all the Senses of the Body, the Soul is still at liberty to exercise its Thoughts. And when at length it shall be separated from the Body, and the Union shall be broke between them, the Soul will be so far from ceasing then to act, that it will act with greater Vigor, and with larger Views

Eccl. xii.

7.

for *when the Dust shall return to the Earth as it was, the Spirit shall return to God that gave it :* And while the Body

after Death lies rotting in the Grave, the Soul of the Believer, being absent from

2 Cor. v.

8.

the Body, shall be present with the Lord and shall enjoy a sweet and satisfying Communion with him. And then,

(3.) The Excellency of the Soul appears in the Extent of its Capacity. We are unable to conceive at present, how far the Powers of the Soul extend, and what its vast Capacity can reach to; and have at best but an imperfect Notion of

the exalted Views that it will have here-
 after, and of the Influence the Know-
 ledge it will then enjoy will have upon
 our Happiness. We know indeed that
 it is capable of high Attainments; and
 by the Pleasure that attends the Progress
 that it makes in Knowledge now, we
 may conceive that the Perfection of its
 Knowledge when it comes to Heaven,
 will be attended with the most exquisite
 Delight. We know that in its Nature,
 the Soul is a Companion fit for Angels;
 yea, that 'tis capable of Communion
 with the God of Angels. And it is what
 the Experience of Believers has abun-
 dantly confirm'd, that even here below
 the Soul has some Communion with the
 blessed God, and by the Help of Faith is
 capable of *seeing him that is Invisible*:
 and 'tis by this, *the Soul is satisfied as* Psal. lxiii.
with Marrow and Fatness, when it en-
 joys the Tokens of his Presence, and
 can discern the Evidences of his Love.
 But the extensive Views of which 'tis
 capable when it shall come to Heaven,
 the full Communion it shall then enjoy
 with God in Glory, the Knowledge it
 shall have of the Divine Perfections, and
 the unspeakable Delight it shall be fill'd
 with, when all the Darkeness that at-
 tends it now, shall be remov'd, when
 it shall see the admirable Harmony, and
 perfect

perfect Wisdom of the Ways of God and all the Wonders of his Grace and Love shall be display'd before it; then we can form but an imperfect Notion at present; which yet however may be enough to shew the Excellency of the Soul in its Capacity for such Enjoyments, though we must leave the Comprehension of them to that happy Time, *when that which is perfect shall come, and that which is in part shall be done away.* But again,

1 Cor. xiii.
10.

(4.) The Excellency of the Soul appears in its Duration, or in the Immortality of its Existence. When once the Soul has been created with these noble Faculties, we are so far from having any Reason to suppose, that it shall perish with the Body, or that the Power of God shall be exerted to annihilate and destroy it; that we have the highest Ground to be assur'd of its Immortal and Unchangeable Duration. What else can be the Reason, of the Thoughts of Immortality we find within us, and of the Hope and Prospect that we have of an Eternity? Or how can we suppose that God, who has shewn the greatest Wisdom in his forming all Things with an exact Proportion to their Value, and with an admirable Tendency to answer the Design that they were made for, would

would have endow'd the Soul with such
 enlarg'd Desires, as can be satisfied with
 nothing less than such a Happiness as is
 immense in its Degree, and infinite in
 its Duration, if he design'd it only for
 the short Continuance of the present Life,
 where no such Happiness is ever to be
 found? No, there's another State, for
 which the Soul is made; nor is it on-
 ly to the Light of Reason and Philoso-
 phy that we are left to be inform'd a-
 bout it; but we have the Testimony of
 the Word of God to assure us of it in
 the strongest manner; where *Life and* ^{2 Tim. i.}
Immortality are brought to light; and ^{10.}
we are begotten to a lively Hope of an In- ^{1 Pet. i.}
heritance, incorruptible and undefiled, and ^{4. 5.}
that fadeth not away, reserv'd in Heaven
for all those who are kept by the power of
God through Faith unto Salvation. The
 Death of a Believer is no more than the
dissolving of his earthly House, to bring ^{2 Cor. v. 1.}
him to a House not made with Hands,
eternal in the Heavens; and when he leaves
 the World, it is *to depart, and be with* ^{Phil. i. 23.}
Christ. In short, there is not any thing
 more evident and plain, than the As-
 surance that the Scripture gives us, of the
 Eternal Life and Immortality of the Soul,
 which when its Union with the Body is
 dissolv'd, immediately *returns to God*
that gave it; and while the Souls of
 C Carnal

Carnal Worldlings shall be lodg'd in everlasting Misery, those of the Righteous shall enjoy a never ending Happiness: And even their Bodies too shall in due time be reunited to them, and shall be brought to take up their Abode for ever with them at the Resurrection.— And thus then, we may form a Judgment of the Worth and Value of the Soul, by considering the Excellency of its Nature, and by attending to the noble Properties it is endow'd with. But again,

Secondly, We may judge of the Worth of the Soul, by considering, with what particular Regard it has been treated, and in what high Esteem it has been held, by those, who must be certainly allow'd to be the best acquainted with the Worth of it.— There's none who has so intimate and clear a Knowledge of the true Value of the Soul, as God, by whom it was originally form'd, and who endow'd it with the noble Qualities of which it is possess'd; and it is evident from the whole Tenor of the Scripture, that 'tis the Soul, which he would have us principally to regard, and which he has the highest Value for himself. It is the Care of this, that he is continually recommending to us in the strongest Terms, and to deter us from the Practice of Iniquity, he presses it upon

upon us as an Argument of the greatest Weight, that *he that sins against him,* ^{Prov. viii. 36.} *wrongeth his own Soul.* And such is the Regard, that he has to the Soul himself, that he considers none, as his *true Wor-* ^{Joh. iv. 23.} *shippers,* but such as *worship him in Spirit and in Truth;* and 'tis the Love and Veneration of the Soul that he esteems, *more* ^{Mark xii. 33.} *than all whole Burnt-offerings and Sacrifices.* — CHRIST also, who has redeem'd the Soul, and therefore very well must know the Worth of it, has taught us to consider it, as of greater Value than the whole World; and to be so concern'd about it, as *not to fear them which kill* ^{Matth. x. 28.} *the Body, but are not able to kill the Soul; but rather to fear him which is able to destroy both Soul and Body in Hell.* — And those too, who have happily been brought to know themselves, and have been savingly enlighten'd from above, have always spoken in the highest manner of the Worth and Value of their Souls, and have employ'd their greatest Diligence and Care about them; they have look'd upon them as their chief Concern, and this has been *the End of* ^{1 Pet. i. 9.} *their Faith, even the Salvation of their Souls.* — But further,

Thirdly, We may judge of the Worth of the Soul, by considering the Price of

Zech. vi.
13.

1 Cor. vi.
20.

1 Pet. i.
18, 19.

its Redemption. There is no need that we should take a View of all the Wonders that have been done by God in favour of our Souls; that we should search into the marvellous Transactions of Eternity between the Father and the Son, when *the Counsel of Peace was between them both*, in the mysterious Covenant of Redemption; or that we should survey the admirable Wisdom and surprizing Love that may be seen in every Part of the well-order'd Covenant of Grace: There is no need that we should fix our Thoughts upon the exceeding Greatness of the Power of God, in the Regenerating of our Souls, when they were ruin'd and destroy'd by Sin; or that we should consider the Provision he has made for their Eternal Happiness, in the Kingdom prepar'd for them from the Foundation of the World: It is enough to shew the Excellence and Value of the Soul, if we attend but only to the Price of its Redemption. For *we are bought with a Price, with an inestimable Price indeed; and are redeem'd, not with corruptible things, as Silver and Gold, but with the precious Blood of Christ, as of a Lamb, without Blemish and without Spot.* Not all the Riches of the World, or the most costly Sacrifices, were a sufficient Price for the Redemption of the Soul; nor was there any

any Ransom of such Value to be found among the Creatures, as would have been enough to purchase its Deliverance from the unhappy State that it was brought into by its Apostacy from God. *For the Redemption of the Soul is precious*; Ps. xlix. 8. and if it had been only left to ourselves, it must have *ceas'd for ever*, and have cut us off from any Hope of its ever being accomplish'd. But when we had nothing to expect but Wrath and Misery, and there was really *no Help in us*, the Lord himself was pleas'd to look upon the Soul with Pity and Compassion, and to say, *Deliver him from going down to the Pit, I have found a Ransom*. And 'tis indeed a Ransom of the highest Value he has found; for he has took it from his very Bosom, *and has not spar'd his own Son, but deliver'd him up for us all*. And how amazing then is the Expence he has been at, for the salvation of our Souls? that he should give up his beloved Son to Sufferings and shame, and should deliver him to all the Agonies of an accursed Death, that he might pay the Price of our Redemption? The Worth of Souls must surely be in high Esteem with God, since he was willing to redeem them at so great a Price; the Misery they were expos'd to must needs be very dreadful, when he would

Job xxxiii.

Rom. viii.

32.

would take so wonderful a Way to free them from it; the Happiness they were capable of, and which 'twas his Design to raise them to, must needs be very glorious, when he would be at such a vast Expence to purchase it. For what could be more precious than the Blood of Christ? or what could be more valuable than the Sufferings of the Son of God? — And therefore now, there can be need of nothing more, to shew the Worth and Value of the Soul, than the inestimable Price that has been paid for its Redemption; and after we have seen, that the Great God, who knows the real Worth of Things, has given up what was dearest to him in the Heavens above for the Salvation of the Soul, we cannot any more suppose, that the Enjoyments of this lower World can ever be a Compensation for the Loss of it. Let us go on then,

II. To consider, what is implied in losing of the Soul? or what it is, for a Man to *lose his own Soul*?

And here, we are not to suppose that 'tis the bare Annihilation of the Soul that is intended, or that it signifies no other, than to lose it as a Beast does and to cease to be. For as the Soul is in itself a Spiritual and Immaterial Substance

stance, it is not subject unto Death; nor
 have we any room to think, that it will
 be annihilated. The very Question that
 our Saviour puts, supposes it Immortal;
 and the whole of Religion declares it, in
 the Account it gives us of the Rewards
 and Punishments of a Future State. Nor
 would our Lord have said to the Con-
 verted Thief, when he was just expiring
 on the Cross, *To Day thou shalt be with* Luk. xxiii.
me in Paradise, if when he died his Soul 43.
 was to exist no more, and he should be
 incapable of any Happiness: Nor would
 he have declar'd of him that should be-
 tray him, *It had been good for that Man* Mat. xxvi.
if he had not been born, if after all the 24.
 years that he had spent in Life, when he
 should leave the World in a few Days, he
 was to cease to be, and had no Misery to
 suffer. The losing of the Soul, in such
 a Way, as to destroy its very Being and
 existence, however great and terrible a
 loss it may appear to be, is what the
 miserable would be glad to come to;
 and where the Misery they suffer is Ex-
 ceed, and there's no Hope of a Delive-
 rance from it, it is a Point that may be
 easily determin'd, that none would rather
 choose, to live in Torment, than to cease
 to be.
 But by the losing of the Soul, we are
 understand no less, than an Irrepara-
 ble

ble and Eternal Loss; the Loss of all the Happiness of which the Soul is capable and the exposing it to the most dreadful Misery.

- 1.) It implies the Loss of all the Happiness of which the Soul is capable. For though we *all have sinned, and come short of the Glory of God*, yet there's a Way found out, *for the Remission of our Sin thro' Faith in Christ, for reconciling us to God by the Blood of his Cross, and for begetting us to a lively Hope of all the Happiness of Heaven.* The Son of Man *come to seek and to save that which was lost*; and by the Appointment of the Father, *Christ is become the Author of Eternal Salvation unto all them that obey him.* But if we carelessly neglect this great Salvation, and wilfully refuse to come to Christ, if we despise the Mercy that he offers to us, and are so foolish as to prefer the Profits of the World to the Riches of his Grace, we have no room to hope for the Enjoyment of the Happiness that he has set before us; our Souls are ruined and undone for ever, and we *cannot enter into his Rest, because of Unbelief.* So that however excellent and valuable itself the Soul may be, however capable of the most exquisite Enjoyments and Eternal Pleasures, it is reduc'd by Sin to such a hopeless and undone Condition
- Rom. iii. 23.
- Eph. ii. 16.
- 1 Pet. i. 3.
- Luke xix. 10.
- Heb. v. 9.
- iii. 19.

as to be utterly depriv'd of all the Happiness of Heaven. And how immense must be the Loss, to be for ever separated from that God, *in whose Presence is Fulness of Joy, and at whose Right Hand there are Pleasures for evermore?* How dreadful must it be to be shut out for ever from that happy Place, where God will give the fullest Testimonies of his Love, and satisfy the most enlarg'd Desires of his People? and to be eternally excluded from the blessed Fruits, of the Redemption that has been wrought by Christ, and of the Purchase he has made of everlasting Glory with his most precious Blood? — And yet, however great and inexpressible a Loss it is, to be depriv'd of all this Happiness, this is not all that is implied in losing of the Soul. But,

2.) It is attended likewise at the same time, with the exposing of the Soul to the most dreadful Misery. For by preferring of the World to Christ, and by obeying of the Dictates of the Carnal Mind, the Soul is brought into Subjection to the Devil, who is the worst of Tyrants: *Satan, the strong Man armed,* has it in Possession; and he is *the Spirit* Eph. ii. 2: *that now works in the Children of Disobedience.* And is it not an infinitely great and real Evil, to be possess'd by Satan, and to be a Slave to him, who is the

D

Enemy

Enemy of Souls? What but Destruction, can be expected from him? and what be the Wages of his Service, can but Eternal Death and Misery? Hell and Destruction are appointed for the Sinner, and there is nothing that he has before him, but *a certain fearful looking for of Judgment, and fiery Indignation, which shall devour the Adversaries.* As he believes not in the Son of God, he is condemn'd already, and sentenc'd by the Law to Everlasting Misery; and even now *the Wrath of God* does actually *abide upon him*, and the Enjoyments that he has are loaded with a Curse. And tho' he may not now be sensible, that he is reaping of the First-fruits of Wrath, yet 'tis not long before the Time will come for the full Harvest; and he is in Danger every Moment to be call'd away, to have the Sentence executed on him in its utmost Rigour, when God will vindicate the Honour of his Law, and pour out the fierceness of his Wrath upon the Guilty Soul. And who is there can tell the Power of his Wrath? or who is able to conceive how *fearful a thing it is, to fall into the Hands of the living God?* Who is there that can *dwell with the devouring Fire*, or *who can dwell with Everlasting Burnings?* Yet this is what the Sinner brings upon himself, by losing of his Soul; *this is the Portion*

Heb. x.
27.

John. iii.
18.

Heb. x.
31.

Isa. xxxiii.
14.

Portion of his Cup, and this the Inheritance that is allotted for him. Psal. xi. 6.

And oh, how dreadful then, must be the lost undone Condition of the Soul, not only to have lost the Happiness of Heaven, but like the fallen Angels, to be *cast down to Hell, and be delivered into Chains of Darknesh*, where every thing in which the Excellency of the Soul appear'd, will only serve to heighten and increase its Misery? For when by Sin it has destroy'd itself, with what Regret and Anguish must it look back to its Original, and curse the Folly it has shewn, that notwithstanding the superior Worth and Dignity of the Soul, yet all its Care should be employ'd about the Body? How sad must the Reflexion be, to think upon its noble Faculties, that they should be so wretchedly abus'd, and made the Instruments of Sin? How aggravating must it be, to call to mind the Extent of its Capacity, that when 'twas capable of such enlarg'd Degrees of Light and Knowledge, it should be sunk into the lowest Depths of Darknesh and Confusion, and instead of being admitted to the Enjoyment of the highest Pleasures, in the Society of Angels, and in Communion with the Blessed God, it should be suffering of the greatest Torments, and be confin'd for ever to the Company of Devils? With what an Agony of

Horror and Despair, must it reflect upon its Immortality, that it can never cease to be, and therefore never can have any Hope of being deliver'd from its Misery? How bitterly must it bewail its Folly, that it should slight the Testimonies that were given it of its Worth and Value, and not be mov'd by any Exhortations to regard the Things belonging to its Peace? And how must it with Shame reflect upon the Vileness of its Conduct, and own the Justice of its Condemnation, that when so much was done by God for the Salvation of the Soul, and such a Price was paid by Christ for its Redemption, it should be careless of its own Salvation, and spend its Time in the Pursuit of Earthly Vanities, without attending to the Great Concerns that were of infinite Importance to it, and for the Gaining of the World should have incurr'd the Loss and Ruin of the Soul?

The Losing of the Soul must therefore be allow'd, to be an infinitely great and real Evil; and howsoever now the Carnal Worldling may be unconcern'd about it, the Time will come, when he shall see the Folly of his Conduct in the strongest Light, and shall be sensible how dreadful is the Loss of an Immortal Soul. But then alas, there will be no retrieving it; and when the Torment

ments of the Soul are once begun, there are no further Means appointed for the Redemption of it; there is no passing for the Soul, out of the State of Sin and Misery, after the Day of its Salvation has been once expir'd, into a State of Holiness and Happiness; and as the Soul can never cease to be, it is impossible there should be any Period to its Misery; and so the Loss of it must be Remediless. — And thus then we have shewn, what is implied in losing of the Soul. We shall proceed now,

III. To make it evident, that the greatest Worldly Gain is far from being any Compensation for the Loss and Ruin of the Soul. *For what shall it profit a Man, if he shall gain the whole World, and lose his own Soul?*

And here our Saviour, when he speaks of a Man's Gaining of *the whole World*, has set the Matter in the strongest Light, and granted in his Supposition vastly more than any one can reach to. For where is any one can say, that he is Lord and Master of *the whole World*, and that the Riches and the Pleasures of it are entirely at his Command? No, after all the Pains we take, 'tis but a little of the World we can gain, and we are vastly short of reaching to the Whole of it.

But

But yet, supposing we could gain the *Whole* of it, it would be far from making us Amends for the invaluable Loss of an Immortal Soul: As will abundantly appear, if we but take a View of the Enjoyments of the World, as to their Emptiness and Vanity; as to their utter Inability to supply the greatest of our Wants; and as to the Uncertainty and Shortness of the Time of the Duration.

1.) If we take a View of the Enjoyments of the World, as to their Emptiness and Vanity, it will appear that they have nothing in them of a Real Worth, and all the Value that is set upon them is but Imaginary. It is indeed so evident, that what we call the Enjoyments of the World, or the Good Things of Life, do generally owe their Value to Opinion, that there's an Alteration in their Price according to the different Sentiments and Views of Men; and we are so far from having all a Value for the same Thing, that what appears to be a solid Good to one Man, is look'd upon as worthless by another. The splendid Honours that are so highly priz'd by the Ambitious, are treated with Contempt by the Voluptuous: The Men of Pleasure, that employ their Time in the Pursuit of the Delights of Sense, are look'd upon as Brutes, and laugh'd at by the Covetous; and on the other hand,

hand, the Covetous, who are every Day fatiguing of themselves in the amassing of superfluous Riches, are ridicul'd as groveling Earthworms by the Men of Pleasure. 'Tis easy therefore to be seen, that in the different Pursuits they are employ'd in, the Value of the Objects that their Hearts are set upon, is only grounded upon Fancy, and built upon Opinion; for if there was a real and intrinsic Goodness in them, they would be equally esteem'd as such, and would be equally desir'd by all Mankind, out of the Natural Regard they have, to what is most convenient for the Relief of their Necessities, and most agreeable to their Worldly Interest. The Enjoyments of the World then, are in themselves but worthless and contemptible; and there is nothing in the Pleasures or the Profits that it offers to us, but the Appearance, and the empty Shew, of what is Good. And 'twas the Knowledge that he had of this, that made the Wiseman to declare, with such an Emphasis, *Vanity of Vanities, saith the Preacher, all is Vanity.* ^{Eccl. xii. 8.} He had applied his Heart, to know and search, and had been running over all the Works that are done under the Sun; he had been taking a Review of all the Mirth and Pleasure, as well as of the Business and the Labour, of the
Sons

But yet, supposing we could gain *the Whole* of it, it would be far from making us Amends for the invaluable Loss of an Immortal Soul: As will abundantly appear, if we but take a View of the Enjoyments of the World, as to their Emptiness and Vanity; as to their utter Inability to supply the greatest of our Wants; and as to the Uncertainty and Shortness of the Time of the Duration.

1.) If we take a View of the Enjoyments of the World, as to their Emptiness and Vanity, it will appear that they have nothing in them of a Real Worth, and all the Value that is set upon them is but Imaginary. It is indeed so evident, that what we call the Enjoyments of the World, or the Good Things of Life, do generally owe their Value to Opinion, that there's an Alteration in their Price according to the different Sentiments and Views of Men; and we are so far from having all a Value for the same Thing, that what appears to be a solid Good to one Man, is look'd upon as worthless by another. The splendid Honours that are so highly priz'd by the Ambitious, are treated with Contempt by the Voluptuous: The Men of Pleasure, that employ their Time in the Pursuit of the Delights of Sense, are look'd upon as Brutes, and laugh'd at by the Covetous; and on the other hand,

hand, the Covetous, who are every Day fatiguing of themselves in the amassing of superfluous Riches, are ridicul'd as groveling Earthworms by the Men of Pleasure. 'Tis easy therefore to be seen, that in the different Pursuits they are employ'd in, the Value of the Objects that their Hearts are set upon, is only grounded upon Fancy, and built upon Opinion; for if there was a real and intrinsic Goodness in them, they would be equally esteem'd as such, and would be equally desir'd by all Mankind, out of the Natural Regard they have, to what is most convenient for the Relief of their Necessities, and most agreeable to their Worldly Interest. The Enjoyments of the World then, are in themselves but worthless and contemptible; and there is nothing in the Pleasures or the Profits that it offers to us, but the Appearance, and the empty Shew, of what is Good. And 'twas the Knowledge that he had of this, that made the Wiseman to declare, with such an Emphasis, *Vanity of Vanities, saith the Preacher, all is Vanity.* Eccl. xii. 8. He had applied his Heart, to know and search, and had been running over all the Works that are done under the Sun; he had been taking a Review of all the Mirth and Pleasure, as well as of the Business and the Labour, of the
Sons

Sons of Men; he had fix'd his Thoughts upon the Enterprizes they had form'd, and had consider'd the Discoveries they had made; he had observ'd them from their Birth, thro' all the Gayeties of Youth, till they were weaken'd by old Age, and made the Prey of Death; and finally, upon the whole, he cries, *Vanity of Vanities, all is Vanity.* This was the Fruit of all his Study and Experience; this was the Consequence of all the Trials he had made; and after he had pass'd, from loving of the Creatures, to enjoy them, and from enjoying them, to being tir'd with them, this was the Resolution that he comes to, *Vanity of Vanities, all is Vanity.* And how amazing is our Folly then, that we should run the Hazard of our Souls, to gain such worthless Vanities? that for imaginary Pleasures we should forfeit such as are substantial? and *spend our Maney for that which is not Bread, and our Labour for that which satisfieth not?* For, again,

Isa. lv. 2.

2.) If we consider the Enjoyments of the World, as to their utter Inability to supply the greatest of our Wants, it will appear that they are far from bearing any manner of Proportion to the Necessities of the Soul, and so must be incapable to make us happy. For whatsoever there may be in Earthly Things to suit our Bo-

dies

dies, and to supply them with the Accommodations that are necessary to the Support of Life, they are no way suited to the most Noble Part of Man, and cannot be of any Service to the Soul. For what shall we pretend to nourish and refresh the Soul with Meats and Drinks, or to amuse and entertain it with the Delights of Sense? Shall we imagine that we may ransom it with Gold or Silver, when it is going to be call'd away by Death, and we have laid it open to Destruction by our Sins? No, all these Things have no Proportion to the Soul; and we as rationally might expect, the Body should be fed and kept alive by Arguments and Reasonings, as that the Enjoyments of this lower World should be able to supply the Spiritual Wants of an Immortal Soul. A pamper'd Body may have a starv'd Soul; and the *Rich Man, who is* Luke xvi: *clot'd in Purple and fine Linnen, and* 19, 23. *fares sumptuously every Day, may in a little Time lift up his Eyes in Torments, and want a Drop of Water to cool his Tongue.* They are Goods of quite another Kind, than what the World affords, that the Soul stands in need of, Goods that are altogether Spiritual and wholly disengag'd from Sense and Matter: Nothing less will do for the Soul, than an Interest in Christ, the Pardon of Sin,

E Commu-

Communion with God, the Supplies of his Grace, the Influences and the Comforts of his Spirit, and the reviving Foretastes of Eternal Happiness, These are such Things, as 'tis impossible the Soul should want them, and be happy; and as 'tis evident, the World can't supply them, because they are infinitely superior to any thing in it, and can be had
 Jam. i. 17. from none, but from *the Father of Lights*, from whom it is that *every good and perfect Gift* proceeds, so notwithstanding all the Enjoyments we are now possess'd of, the Soul may still be left in a deplorable Condition, wretched and blind and naked for Eternity. And therefore, when the greatest Affluence of Earthly Things is no way able to supply our Wants, *what shall it profit a Man, if he shall gain the whole World, and lose his own Soul?* What Compensation can the World make us for the Ruin of the Soul, when 'tis incapable of satisfying our Desires, or of securing us from Want and Misery? But further,

3.) If we consider the Enjoyments of the World, as to the Shortness and Uncertainty of the Time of their Duration, it will appear that 'tis but for a little while we can enjoy them, and that there's no Proportion in the Time of their Continuance, to the Duration of an Immortal

tal Soul. And is it necessary here, that we should prove the short and fleeting State of the Enjoyments of the World? Is it not evident from hence, that as they are Visible and Earthly in their Nature, so upon this account they must be changeable and fading; while none but Things that are Invisible and Spiritual, can be of an Immortal and Unchangeable Duration? Is it not certain also, that the Apostacy and Sin of Man, has introduc'd an Alteration in the Creatures, and by the fatal Influence of its Corruption has made them *subject unto Vanity*, and so far heighten'd and increas'd their Natural Inconstancy, that they are always hurrying to an End, and hastening to escape out of our Hands? They are perishable of themselves; but they decay much sooner, because the Sins of Men have brought a wasting Leprosy upon them, by which they are devour'd and consum'd. And hence the Scripture, to express the fleeting and the short Duration of all Sensible and Earthly Things, makes choic of the most momentary and uncertain Things that can be; and speaks of 'em, as *Grass that withers*, or as *the Flower of the Grass that fades away*; as *a Tale that is told*, or as *a Dream that vanishes*, when one awakes; as Things, that are as fleet-

Rom. viii.
20.

Isa. xl. 6.

Ps. xc. 9.

Job xx. 8.

Ecc. v. 16.

Job ix. 25.

Pl. lxii. 9.

ing as *the Wind*, as speedy in their Motion as *a Post*, as light and vain as *Vanity* itself; to be laid in the Balance, they are altogether lighter than *Vanity*.

Of what a short and perishing Duration are the highest Honours, as they are represented to us by the Apostle *Peter*, with a beautiful Propriety? *All Flesh is as Grass, and all the Glory of Man as the Flower of Grass; the Grass withereth, and the Flower thereof fadeth away.* If it is true of Man himself, that he is actually as frail and perishing as *the Grass*, which does so easily and quickly wither; what is his Glory then, which is but as *the Flower* of this *Grass*? However perishing, and subject to decay the Grass itself may be, yet it is commonly more durable and lasting, than the Flower that it bears. The Wind and Sun, the Cold and Heat, the Dryness of the Day, or Dampness of the Night, the Hand of Man, or any other Accident, may crop the Flower off, or make it wither and decay, much sooner, and more easily, than the Blade of Grass, which has a Root to strengthen and support it. As then the Flower of necessity must die and wither with the Grass, but often fades and falls away before it; so if Man dies, his Glory can survive no more, but of necessity must perish with him; and though his fleeting Life

can

an last but for a little Time, yet often-
times his Glory fades, and is destroy'd be-
fore it. Such is the perishing and tran-
sitory State of Worldly Honours.

So likewise as to Worldly Riches,
however they may seem to have some-
thing in them, that is more solid and sub-
stantial, than what is call'd the Glory of
the World, yet we are taught to judge of
these too in the same manner. For what
the Apostle *Peter* says of Earthly Glory,
the Apostle *James* has told us of the Rich
Man, and of his Riches: *As the Flower* Jam. i. 10,
of the Grass, he shall pass away; for the 11.
sun is no sooner risen with a burning Heat,
but it withereth the Grass, and the Flower
whereof fadeth, and the Grace of the Fa-
ction of it perisheth; so also shall the Rich
Man fade away in his Ways. And upon
his account a Charge is given to the Rich,
that they be not high-minded, nor trust in 1 Tim. vi.
uncertain Riches, or, (as it is in the O- 17.
iginal *,) in the Uncertainty of Riches.
They are so fleeting, that we may look
upon them as Uncertainty itself; a thou-
sand Accidents may take them from us,
and they are daily liable, to be consum'd
by Fire, or to be stolen by Thieves, to be
embezzled by the Knavery of those that
we have trusted, or to be wasted by a bad
return. And therefore, as the Wise
Man

* ἐπὶ πλὴν ἀσφάλειᾳ.

Prov. xxiii. Man says, *Labour not to be rich; wilt thou*
 4. 5. *set thine Eyes upon that which is not? for*

Riches certainly make themselves Wings
they fly away as an Eagle towards Heaven.

They often leave us, even before we die;
 or if they do not, it is certain, they will
 never follow us at Death: And notwithstanding
 standing all his Fondness for them, and
 the Desire he has to grasp them still, yet
 when the covetous Miser goes, the Riches

Psal. xlix. that he had will stay behind him, and
 17. *when he dies he shall carry nothing away.*

As he came forth of his Mother's Womb,

Ecc. v. 15, *naked shall he return to go as he came, and*
 16. *shall take nothing of his Labour, which he*

may carry away in his Hand; and this also
so is a sore Evil, that in all Points as he

came, so shall he go; and what Profit hath
he that hath labour'd for the Wind. And

thus then the Enjoyment of the Riches
 we possess will soon be over, and we
 can have them but for a little Time.

And 'tis the same too, as to the Pleasures
 and Delights of Sense; 'tis but a little
 while, that we can relish or enjoy
 them, and there is nothing of a more
 short and fleeting, or of a more uncertain
 momentary Nature than the Pleasure
 that they give us. Should we suppose
 the Life of any Carnal or Voluptuous
 Person to be made up of a continual
 Course of Pleasures and Delights, yet

will the Entertainment that they give
 him would be but short, and must expire
 when his Days are ended. But in reality
 is more than we can grant to any one,
 that the Duration of his Pleasures shall
 be as long as the Continuance of his Life.
 For oftentimes it happens, that before
 death there comes a Time, in which the
 senses having lost their Vigour are no
 more capable of relishing the Pleasures,
 that we have formerly been touch'd with
 in the most lively manner. *The Evil* Ec.xii.1,5.
Days are coming, and the Years draw
near, when we shall say, we have no Plea-
sure in them; and 'tis not long before the
grasshopper shall be a Burden, and Desire
shall fail. And even before we are im-
 pair'd by Sicknes, or weaken'd by Old
 Age, how often do Disgust and Weari-
 ness, how often do Uneasiness and Pain,
 succeed our Pleasures, and put an End
 to our Enjoyments? When we have fol-
 low'd them at any Time to an Excess,
 the Pleasure vanishes and turns to Bitter-
 ness, and Laughter borders upon Tears.
 The highest Pleasure of the Carnal
 Worldling, though it be sweet and plea-
 sant in the Month, yet Loathing and
 Satiety may take away the Relish of it,
 and in his Bowels it may turn to Bitter-
 ness, and be *the Gall of Asps within him.* Job xx.14.
 The Burden that it lays upon the Con-
 science,

science, and the Fatigue it gives both the Mind and Body, when we indulge ourselves for any Length of Time in the Delights of Sense, will make the End it to be uneasy to us, and yield us but a sad Reflection when 'tis over. In short there is not any thing so vain and fleeting, as the Delights of Sense; For as the crackling of Thorns under a Pot, so is the Laughter of the Fool; this also is Vain. So fleeting is the Mirth of Carnal Men, so short and transitory is the Pleasure that the World gives, that it expires like a sudden Blaze, and dies away soon as it appears.

Eccl. vii. 6.

How vain and empty then are all the Honours, and the Riches, and the Pleasures of the World? and what a little Matter is there in them of Duration and Solidity? How undeserving are they of our Value and Esteem, when they have nothing in them of a real Worth, when they are unable to supply the greatest of our Wants, and when they perish in short a Time? What Folly is it to prefer an empty Nothing to our Souls, and expose ourselves to Everlasting Ruin for such a worthless inconsiderable Gain? What Compensation can the World make us for so great a Loss? or what shall profit a Man, if he shall gain the whole World, and lose his Soul?

World, and lose his own Soul? And this now brings me, in the last place,

IV. To make some suitable Improvement of what has been offer'd to you. The Subject we are upon is of the utmost Consequence, and therefore ought not to be pass'd slightly over. There's none of us who has not an Immortal Soul to save; and therefore we must needs acknowledge, this is a Subject that deserves the best Attention, and the most serious Regard of every one among us. We are all of us beset with the enticing Vanities of an ensnaring World, and have a Natural Inclination to comply with its Temptations; and therefore need to be caution'd against it: We are all of us too apt to treat our Souls with Carelessness, and have a Proneness to neglect our chief Concern, and therefore need to be excited to greater Care and Diligence, when Matters of such Infinite Importance are in Dependance. Now then, if we reflect on what was said before, as to the Worth and Excellency of the Soul, and the entire Incapacity and Insufficiency of the World to make us any Compensation for the Loss of it,

First, What Reason have we for Astonishment, when we consider, how little is the Value and Regard that Men appear

F

to

to have for their Immortal Souls? How ready are they to dishonour and debase them? how negligent and thoughtless of providing for them? and how indifferent and unconcern'd about the Loss of them? Particularly,

(1. With what Amazement and Confusion must it fill us to consider, how Men dishonour and debase their Souls, that are so excellent in their Original, their Operations, and Capacity, and so deserving of Regard upon account of their Duration? Should the most powerful and mighty Monarch in the World submit to all the vilest Offices of Life, and spend his Time in such Employments, as none would stoop to but the meanest Slave, it would be nothing to the debasing of the Soul by Sin. The Soul of Man exceeds in Worth and Dignity all that the World affords; 'tis in its Nature little inferiour to the glorious Angels; and we may say, in some respect, it is advanc'd above 'em, and may be look'd upon as superiour to them: For Christ does never call the Angels, Brethren; *for verily he took not on him the Nature of Angels, but he took on him the Seed of Abraham*; and therefore *he is not ashamed to call us Brethren*. But notwithstanding all their Dignity and Excellence, how commonly do Men dishonour and debase their Souls? how wretchedly do they

Heb. ii. 11,
16.

they abuse the noble Faculties they are endow'd with, and wilfully pervert them to the vilest Purposes? How do they give them up into Subjection to the worst of Tyrants, Satan, to be entangled in his Snares, and to be *taken captive by him at his Will?* How are they govern'd by unruly Lusts, and all the Faculties and Powers of the Soul are set at work, to advance the outward Honour, or to procure the Pleasures of the Body? The Ambitious Mind continually is putting it on finding out new Projects to obtain the Honours that it greedily desires; or else it is made to stoop to all the vilest Methods to satisfy the Cravings of a Covetous Heart. And though there's nothing more dishonourable to the Soul than Sin, as well as more destructive to it, yet this 'tis made to yield to, in order to *fulfill the Desires of the Flesh and of the Mind.* In short, to please the World, Men will submit to any thing, and if they can but gain the trifling Profits or Advantages that are here set before them, they think no Labour is too great, nor do they care how they debase their Souls. And is it not astonishing, that Men should be so thoughtless of the Worth and Excellency of their Souls, as to debase them to so vile a Slavery? Again,

² Tim. 2, 26.

Eph. ii. 3.

- 2.) Is it not astonishing to consider, that even those who have a mighty Notion of the Capacity of their Souls, and who admire their Excellence, should only spend their Time in labouring to improve them in their Rational Faculties, and take so little Care of their Salvation? How many are there, who endeavour to improve their Natural Abilities, with every thing but Grace? They cannot be at rest till they have gone thro' all the Parts of Human Learning, and constantly are studying, how to advance beyond what others have attain'd to; but all the
- 1 Cor. i. 23. i. while *Christ crucified* is *Foolishness* to them, as in the Apostle's Time he was unto the learned *Greeks*. They are so far from imitating the Apostle *Paul*, who was de-
- 1 Cor. ii. 2. ii. *termin'd not to know any thing, save Jesus Christ, and him crucified*, that this almost is the only Knowledge, which they have no Value for, and which they do not study to be acquainted with. Or if they do at all employ their Thoughts about the Happiness and Salvation of their Souls, they must be sav'd in such a Way
- Rom. x. 3. as they themselves shall chuse; and not *submitting to the Righteousness of God*, they studiously contrive to seek out new Inventions, and to *establish their own Righteousness*, and set themselves to plead for such By-ways, as will never lead them

them to Heaven. And though, in short, it cannot but surprize us to consider it, yet it is easy to observe, that many are so vile as to abuse the Endowments that they have, and to make their Souls the worse for their Excellency; and commonly it happens, that the more the Soul is enrich'd with Parts, and the more eminently it is furnish'd with Abilities, the more do such despise the Plainness and Simplicity of the Gospel; for being *vain in their Imaginations, their foolish Heart is darken'd, and professing themselves to be Wise, they become Fools.* And then, Rom. i. 22.

3.) It may be further Matter of Amazement to us to consider, for what it is that most Men lose their Souls. How many sell them for a trifling Gain, and run the Hazard of their Souls, for the securing of Possessions that they soon must part with? How many lose them for a little Ease, and venture upon Sin, for the obtaining of a momentary Pleasure? They think perhaps, the Sin that they submit to is but Small, and will be easily forgiven; and that the World has Advantages enough to recommend it to them. But why are we thus artful to deceive ourselves? There is no Sin that's Small in its own Nature, but only as it is compar'd with another; and as there is no

no Sin so Great, but what thro' Christ is
 may be pardon'd, so on the other hand,
 there is no Sin so Small, but what without
 an Interest in him will be enough to bring
 us to Damnation. And will you then
 upon a bare Presumption of Forgiveness,
 expose yourselves to such a dreadful Dan-
 ger, and make light of Sin? What is there
 that the World has to offer, that can
 excuse your Folly? or what are its En-
 joyments, that you should set your Hearts
 upon them, and be careless of your Souls?
 Have you not Proof enough of the In-
 constancy of Worldly Things, and of the
 Emptiness and Vanity of all that you can
 here enjoy? And will you still go on to
 spend your Time in the Pursuit of Van-
 ity, and run the Hazard of your Soul
 for a poor empty Nothing? Go then, thou
 thoughtless Wretch, and *rejoyce in thy*
Youth; go, and indulge thyself in all the
 Eccl. xi. 9. Pleasures thou art fond of; *and let thy*
Heart cheer thee in the Days of thy Youth
and walk in the Ways of thy Heart, and in
the Sight of thine Eyes; let the Ambition
 go, and labour to advance himself, what-
 ever be the Price that it may cost him;
 and let the Covetous go also, and pursue
 his Riches, and stick at nothing to ob-
 tain them: *But know thou, that for all*
these things God will bring thee into Judg-
ment; know, and consider, that in a li-

the Time thou shalt be call'd away; this Year, this Month, this Week perhaps, may be thy last; and then thou shalt perceive thy Folly, and shalt be sensible too late, for what an empty Nothing thou hast lost thy Soul. And now then,

Secondly, How justly may the Soul complain of the Neglect and Carelessness it is generally treated with, and of the preference we give to Worldly Things before it? For is it not the World, that employs our Thoughts and Time? and while we cannot but allow the Soul to be the Better Part, is it not easy to observe, that 'tis the Body which is most taken care of? and we are careful to secure the perishing Enjoyments of the present Life, while we are thoughtless of providing for our Souls? Particularly,

1.) The Body every Day is taken care of to its necessary Food; and whatsoever business is to be done, some Time is still allow'd for taking of our daily Food. And there not a Food as necessary for the Soul as the Body? Is it not necessary, that the Soul should feed upon *the Bread of* Joh. vi. 50. *life that cometh down from Heaven*, and should be daily seeking of the Supplies of grace? How justly therefore may the Soul complain of the amazing and destructive Partiality that we are guilty of? that we should more regard the Body than

than the Soul, and that the Body should be pamper'd and indulg'd, while oftentimes the Soul is not so much as thought of. When even the poorest Persons will allow themselves sufficient Time to eat the Food that's necessary for their Bodies and lay aside all other Work and Business for it; shall what is necessary to the Spiritual Life be wholly disregarded, and shall no Time be found for the Refreshment of the Soul? What, hast thou Time to eat, and hast no Time to pray?

Luk. x. 41. Art thou so troubled about many Things as to neglect *the One Thing needful*? and shall the Cares and Hurries of the World make thee unmindful of the most important Business of thy Life? Persons will steal, rather than starve; and such *Thief is not despis'd, who steals to satisfy his Soul when he is hungry*: And is it not apparent that the Case is vastly more excusable, in Spiritual Things; and yet how many starve their Souls, rather than steal a little Time from Worldly Business to satisfy their Hunger? Again,

Prov. vi.
30.

2.) Every one is solicitous about Cloathing the Body, and we are generally careful to appear in a becoming and a decent manner. But tho' the Soul be naked there are but very Few take any Care to clothe it, or to provide for its Appearance in the Sight of God. The other

prop

per Clothing for our Souls, the only Garment that can hide our Nakedness, is the Righteousness of Christ; But what Contempt is thrown upon his Righteousness? and who is there that comes to Christ, for the *white Raiment* he has *coun-* Rev. iii. 18
sell'd us to buy of him, that we may be cloth-
ed, and that the Shame of our Nakedness
may not appear? We generally value Persons according to the Clothes that they appear in, and one who is dress'd in good Jam. ii. 24
Apparel, is more respected than a *poor*
Man in vile Raiment. And may not then the Soul complain, 'Tis certain I shall be esteem'd as I am cloth'd, and if I have not the Righteousness of Christ to clothe me, if I appear not in the Garment of my Elder Brother, I shall undoubtedly be rejected and cast off by God; and yet how little Care is taken to secure this Garment of Salvation for me? There's not a Day that passes, wherein we do not spend some Time in dressing of the Body? but how Few are there, that every Day will spend some Time in the adorning of their Souls?

3.) It is but very seldom that we deny the Body its proper Rest and Sleep, and 'tis indeed impossible that we should live without it. And tho' 'tis true, the Soul can have no need of Sleep, yet it has need of Rest in Christ, nor is the Spiritual

G

Life

Life to be maintain'd without it; and therefore Christ has promis'd, that if we
 Matth. xi. *come to him, and take his Yoke upon us,*
 29. *we shall find Rest unto our Souls.* The want

of Sleep for a long Time together, makes us mad; and so 'tis with the Soul, if it wants Rest in Christ, it cannot but be wild and roving in its Thoughts and Actions, and will discover an extravagant Madneſs in the purſuit of Sin. If we want Sleep, we preſently are careful to uſe Means to get it; but with what Reaſon may the Soul complain, how Few there are, that uſe the Means for the procuring of its Reſt in Chriſt? When we lie down to Sleep, we lay aſide all Buſineſs; and ſo the Soul muſt lay aſide all other Buſineſs, to take up its Reſt in Chriſt. The Body is always fitteſt for Action after a good Night's Reſt; and ſo the Soul is fitteſt for any Spiritual Work, after it has been reſting upon Chriſt, and has enjoy'd Communion with him. Sleep takes up a great part of our Time, and it is neceſſary that it ſhould do ſo; and ſo too it is neceſſary, that we ſhould ſpend much Time with Chriſt, or otherwiſe our Souls will ſoon decay, and loſe their Spiritual Strength. And therefore now, how juſtly may the Soul complain, that we ſhould be ſo careleſs of providi-

providing for its Rest, and of allowing
the Time that's necessary for it?

4.) We are careful to provide suitable
Remedies and proper Physick for the
Body, when 'tis sick; we are for taking
the Advice of a Physician, and there is
nothing that we think too dear to save it
from the Danger it is threaten'd with.
But now in this respect, may not the
Soul complain of the Neglect it meets
with? that when it is expos'd to Ever-
lasting Misery by the Malignity of Sin,
and none of us can cure ourselves, we
should be careless of applying unto Christ
for Help, who is the Great Physician,
that alone can heal our Souls, and who
expressly came into the World for this
End, that he might heal our Sickneses,
and save us from the Misery that must
have been the fatal Consequence of Sin.
When it is evident that our Disease is
Mortal, and a Physician is provided for
us, shall we neglect to come to Christ,
that he may give us Life? And when
when we readily submit to any Course
of Physick that is prescrib'd us for our
Bodies, shall we think much of any
thing we do for the Salvation of our Souls,
and wilfully refuse the Remedy that's
offer'd to us? And let me add yet once
more,

5.) We are eager to obtain the perishing Enjoyments of the present Life, and to secure as large a Portion of the World as we can, for the Accommodation of the Body; and there is hardly any one but what is vigorous and unwearied in the pursuit of Earthly Things. But as to this how justly may the Soul complain? What are the Enjoyments of the World to me? The Riches of the World are of no Use to me, and never can supply me with the Things I stand in need of. Without the Righteousness of Christ to clothe me, without his Grace to quicken and renew me, I am undone for ever; and 'tis impossible that these should be procured by Wealth: But notwithstanding all the Riches that I have, I may be poor with this Abundance, and in the midst of Plenty starve. And in like manner as to the Pleasures of the World; what are the most agreeable Delights of Sense what are its Wantonness and Gayety to me? What is there in its Revelling and Luxury, to satisfy my Desires, or in its Mirth and Jollity, to calm my Fears? How can the most delicious Entertainments ever satisfy a Soul that's capable of Communion with God? And then again as to the Dignity and Grandeur of the World, what are its highest Honours to the Soul? What is the Tendency of all
exalted

exalted Station, but to insnare and ruin me, and to expose me to the dangerous Attacks of Pride and Envy? And will you now be eager to obtain these empty Vanities, and spend your Time and Labour in the pursuit of 'em, to the Neglect of what is necessary to your Everlasting Happiness? and while the Gaining of the World is attempted by you with an unwearied Diligence, will you be careless and indifferent about the saving of your Souls?

Thus then there is abundant Reason for the Soul to utter its Complaints, and to bewail the sad Depravity of its Condition, that it should be so eagerly intent upon the World, as for a perishing uncertain Gain, to run the Hazard of an Eternal and Irreparable Loss. Retire then, O Soul, and breath out thy Complaints, and *leave them on thy self*, as ^{Job x. i.} Job did. Call upon Conscience to arise, and warn thee of thy Danger; let it no longer lie secure and careless, abus'd and cheated by a flattering World; but call upon it to arise, and do its Office, that it may be a faithful Watchman to the Soul, and may not suffer it to be undone, without any Warning of its Danger. And let a Sense of the undone Condition thou art in, without the Help of God, awaken thee to pour out thy Complaint

Complaint to him. Lay open thy distressed Case to him, and *shew before him thy Trouble*. Bewail the Power of the World over thee, that thou art Carnal, when thou shouldst be Spiritual; and that the World seems to have more of thy Heart, than God. How long, O Lord, shall I continue in this wretched State? Oh, let thy Spirit quicken and enlighten me, and by the Power of thy Grace let me be wean'd from Earthly Things, and rais'd above the World! — Thus may we utter our Complaints; but still we should be careful, not to content ourselves with this; for it will only aggravate our Condemnation, if we complain (as many do) that we neglect our Souls, and yet still do go on neglecting them. If therefore we complain of what is pass'd, let this engage us to be more careful for the future. And thus,

Thirdly, How should a serious Consideration of the Worth and Excellency of the Soul, and of the utter Insufficiency of all Earthly Things to make us any Compensation for the Loss of it, make such a powerful Impression on us, as to draw off our Hearts from the Enjoyments of the World, and to excite us to the utmost Diligence in working out our own Salvation? Let us no longer give to Sensible and Present Things,

the Preference that belongs to such as are Eternal. What shall Religion be regarded by us but as a Secondary Thing, and shall the least of our Concern and Care be employ'd about our Souls? and while we lavish out our Time and Strength in the pursuit of the Enjoyments of the World, shall we allot no more than a few faint Desires, or a few languid cold Endeavours to the securing of the Salvation of our Souls? You cannot but be sensible, that this is really your Great Concern; and will you then be careless and indifferent about it? Is it not Time to lay aside your Fondness for a fleeting World, and to apply yourselves in earnest to the Care of your Immortal Souls? Wait therefore upon God in Prayer for the renewing Influences of his Spirit, that he may change your Hearts, and draw off your Affections from the Things of Sense. And always look upon yourselves as bound in Conscience, to endeavour what you pray for; for otherwise indeed the Prayers you make are but a Mockery, and the Concern that you express about your Souls can only be regarded as a meer Pretence. Watch then, as well as pray, to be deliver'd from the Snares of a deceitful World: And that you may not be intangled in them, lift up your Hearts to God, and let your Souls

Souls embrace him as the Highest Good. Apply yourselves immediately to the securing of an Interest in Christ; and flee for Refuge unto him, as to the only

Phil. iii. 8. Saviour; *count all things but as Loss and Dung, that you may win him*; and shew the Value that you have for your Immortal Souls, by seeking unto him for the inestimable Blessings he has purchased with his Blood: *Riches and Honour are*

Prov. viii. 18, 21. *with him, yea, durable Riches and Righteousness*; and *those that love him he will cause to inherit Substance, and will fill their Treasures*. Consider the Enjoyments that you now possess, as what you have receiv'd from him, and carefully improve them to his Glory; and so instead of being any more a Hindrance to you in your Way to Heaven, they will be made to serve you in it, by enlarging of your Hearts in Gratitude to him, who is so gracious as to give you both himself and them. And let the Value that you have for your own Souls, excite you to a generous Concern for the Advantage of the Souls of others, and put you upon laying hold of every Opportunity in which you may be capable of serving those that stand in need of your Assistance.

'Tis such an Opportunity that you have here presented to you, as we are now to ask your Charity in Behalf of the Children

Children, that are here instructed, not only in those Things whereby they may be fitted for the Duties of a Civil Life, but are besides train'd up in the Knowledge of the Grounds and Principles of the Christian Religion, and so are fitted too for a Religious Life. And if it may be necessary to inform you of the Nature of this Charity, you will give me leave, to lay before you *the State of this School*, as it is put into my Hands.

" *The Foundation* of it was in the Year 1687, in the Reign of King James II, when a School was set up by one *Pulteney a Jesuit*, and publick Notice given that he would instruct the Children of the Poor *gratis*; upon which Mr. *Arthur Shallet*, and some other hearty *Protestant Gentlemen*, laid the Foundation of this School, to avoid the dangerous Consequences of a *Popish School*, and to provide for the Instruction of the Poor. The Number of Scholars at first was *Forty*; it was not long before they were increas'd to *Fifty*; and now they are advanc'd to *One Hundred and Twenty*. They are Taught to read, write, and cypher, and are instructed also in the *Assembly's Catechism*; and so are educated in a proper Way to fit them for the Service both of God and Man. It

H

" was

“ was the *first School*, the Protestant Differen-
 “ ters were concern’d in; and Objects
 “ are receiv’d here, without any Dis-
 “ tinction of Parties, as nothing is in-
 “ tended but the General Good. It is
 “ *situated* in one of the poorest Parts
 “ about the City; and the Children of
 “ the poorest Sort, of Watermen and
 “ Fishermen, &c. are taught without
 “ any Expence to their Parents. The
 “ Charge has been defray’d by the Gifts
 “ and Subscriptions of Private Persons,
 “ by one Annual Collection on this Day
 “ at the *School*, and by another in the
 “ City; and by the kind Remembrances
 “ of some in their *Last Wills*. And
 “ thus the *Managers* have been enabled
 “ not only to pay for the Instruction of
 “ the Children, but to give them *Bibles*,
 “ *Testaments*, *Catechisms*, *Writing*
 “ and *Cyphering Books*, and to put out
 “ some Apprentices to Trades. ”

You cannot but be sensible, that such
 a Work as this, is not to be supported
 without a considerable Expence. And
 will you not be ready to contribute to
 a Charity, that is so excellent in itself
 and so important in its Consequences
 as by this Means you will provide for
 the Religious Education of so great a
 Number of Neceffitous Children, who
 might have otherwise been left to wander
 de

er in the Streets, and to grow up in Ignorance and Vice, and might have prov'd a Burden and a Nuisance to the Society, of which by your Assistance we have ground to hope they will be fitted to be useful Members.

Let any other Use that you can make of what you have, be compar'd to employing it in so useful a Charity. — In the Expences that you commonly engage in, what is it that your Riches yield you? what is it more than a few Sensual Pleasures? what is it more, than such an Honour as has nothing else for its Foundation, but the Applause of such as know not the true Worth of Things, and who do oftentimes *call Evil Good; and Good Evil?* But by the laying out of what you have, in the Support of such a generous Design as this, you will not only serve the Children that are educated here, and strengthen the Hands of the Managers; but you will reap a durable and solid Pleasure to yourselves, a Joy that nothing can disturb or take away; you will obtain a real and a lasting Glory, the *Children* you have help'd *shall arise up and call you blessed*, and After-Ages shall remember you with Praise, and bless that God who *made his Grace* ^{2 Cor. ix. 8, 11.} *abound towards you, and enrich'd you in*

every thing to all Bountifulness; yea, even God himself will honour you with his Affection and Esteem, and look with Pleasure and Delight upon you. Where then is any thing to be compar'd to this? the Fruit of the Expences you are at, to serve the World, and to gratify your Lusts, will in the End be Shame and Bitterness to your Souls; the Wage of your Sin is Death; and as you have sown unto the Flesh, you of the Flesh shall reap Corruption: But when you thus provide, not only for the Temporal, but for the Spiritual Advantage of the Poor, and for the Benefit of their Souls, as well as of their Bodies, by training up of Young Ones in the Ways of God, and fitting them for Service in their Days, you sow unto the Spirit, and shall of the Spirit reap Life Everlasting.

What is there then that can restrain you, from a liberal Contribution to so excellent a Charity? Is it a Fondness for the World, or an Unwillingness to part with what you have? What, have you then forgot the Uncertainty of Riches, and the Necessity of parting with them in a little Time? have you forgot the Vanity of Earthly Things, and the Account that you must shortly give of the Improvement of the Talents

ents that are put into your Hands? Or
 is it from a Fear, lest you should come
 to Want yourselves, or least you should
 not leave a suitable Provision for your
 Children after you, that you are back-
 ward to the Exercise of Charity? But
 where is any Ground for such a Fear?
 when tho' you often may have seen the
 Charitable growing rich, it is but sel-
 dom you have known, if ever, that such
 have been reduc'd to Poverty, while
 the Uncharitable have been frequently
 brought low; according to the Obser-
 vation of the Wise Man, *There is that* Prov. xi.
*scattereth, and yet increaseth; and there*²⁴
is that withholdeth more than is meet,
but it tendeth to Poverty. In short, There
 is a Blessing promis'd to the Liberal;
 and while *he that trusts in his Riches shall*—ver. 28,
fall, the Righteous shall flourish as a
Branch. So that the Consideration of
 yourselves, and of your Families, for
 whom you ought to seek the Blessing of
 God, should be a powerful Motive to
 engage you to the Exercise of Cha-
 rity.

But why should I suppose you back-
 ward to a Work, in which you have
 been us'd to shew your Liberality? There
 is still need of your Assistance; and the
 New Mercies you have receiv'd from
 God,

God, as he has lengthen'd out your Days, and spar'd you for another Year, call for a new Acknowledgment. See then that you begin the Year with a

Gal. vi. 9. Thank-offering to God, and *be not weary in well-doing; honour the Lord with*

Prov. iii. 9. *your Substance, and with the First-fruits*

Tit. iii. 8. *of all your Increase; be careful to maintain Good Works; endeavour to exceed what you have done before; and every one be ready to distribute in Proportion to your Abilities. Let there appear a noble Emulation among you; stir up one another by the Forwardness of your*

2 Cor. viii. 11. *Minds; and where there is a Readiness to Will, let there be a Performance also out of that which you have. Improve the*

Luk. xvi. 2. *present Opportunity that is put into your Hands, as what may be your last; make use of what you have, as you would wish to have done, when you shall come to die; give, as you love your Souls; and make to yourselves Friends of the Mammon of Unrighteousness, that when ye fail they may receive you into Everlasting Habitations.*



BOOKS Printed for RICHARD HETT
at the Bible and Crown in the Poultry.

A DISCOURSE Concerning the
Nature and Design of the Lord's
Supper, in which the Principal Things rela-
ting to this Institution are briefly Consider'd
and shewn to arise out of one single Notion
of it, viz. As a Memorial of the Death of
CHRIST ; by HENRY GROVE.

2. Sacramental Exercise : Or, the Chri-
tian's Employment before, at, and after the
Lord's Supper ; by JABEZ EARLE, D. D.
in Two Parts. The Third Edition.

3. An Alarm to Unconverted Sinners, in a
Serious Treatise, shewing, 1. What Conver-
sion is not, and Correcting some Mistakes
about it. 2. What Conversion is, and where-
in it consisteth. 3. The Necessity of Con-
version. 4. The Marks of the Uncon-
verted. 5. The Miseries of the Unconvert-
ed. 6. Directions for Conversion. 7. Mo-
tives to Conversion. Whereunto are Annexed
several Practical Cases of Conscience, Judi-
ciously Resolved ; by JOSEPH ALLEN, late
Minister of the Gospel, at Taunton in So-
merfetshire.

4. The

Books Printed for Richard Hett

4. The Poor Man's Help, and Young Man's Guide: 'Containing 1. Doctrinal Instructions for the right Informing of Judgment. 2. Practical Directions for General Course of his Life. 3. Particular Advice for the well Managing of every Day by WILLIAM BURKITT, M. A. The Twentieth Edition, with Additions.

5. Sermons on the Religious Education of Children, Preached at Northampton: by DODRIDGE: With a Recommendatory Preface; by the Reverend Mr. D. SOME.

6. The Beauty and Benefit of early Piety Represented in several Sermons, Preached to Young People on New Year's Day, and Publish'd out of Compassion to the Sinking Generation; by DAVID JENNINGS. The Second Edition.

